Rough Field Notes - Misc.

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B79-0054/010(13)

(calk) ① are those not initiated into (kusut) ④, including (tyi). Only invited can go to (kusut) dances. (calk) going to (kusut) dance gets into trouble. (himanoas) of one would cause trouble to (himanoas) of other. (calk) hold dances in ⑤ winter at same time as (kusut) dance. Suppose a (tyi) proposes to hold a (calk) dance. Arrangements begin in summer, & presents of food brought. On (calk) dance in progress. ⑥ Town (dancing dance-place comes & cry "Come & see, ⑧ Come & see", i.e. an invitation to all & sundry. The (tyi) had weapons, so had supporters, they all went to (kusut) hall, in good faith, so many, could not get in. Pressing from rear, ~~coo~~ up to door. An individual (monodyono) with "proud mind", whispers to kusut ⑨ neighbour, "You fall down", & I will start rumour that the manoas) of ~~the~~ (calk) has caused trouble ⑥ ⑦ Does so. Old Indian knocks out of ~~the~~ (himanoas) of X ~~coo~~ was in control of (himanoas) of Y & put it in fire, the actual living owner would be least use for its misconduct. "Proud mind" whispers to "unconscious", time to get up & put (himanoas) in fire, gets up. Struggles at back of neck, puts something in fire. "Proud man" hostile to neighbour, & started talk & that not (calk) (himanoas), but had extracted his own. There was only one thing to do, had ⑦ pushed into fire & burned alive. ③ Head of (calk)

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① A question of paying (kasuit) debt

② (aalk) do not comprise slaves. A slave who becomes a (pisuit) ~~Pisuit~~ ceases to be a slave, intermarries & becomes practically a Bella Coola.

throw spear into ground & said that whole show wrong bad job on part of stupid (busuit). (Dalo) backed out, singing mocking song. Went around all night in 2 groups, singing mocking song. (noodjono) individual who had started all to be killed.

(True story, but pretty ancient).

A man who had been ~~blamed~~ (sisauk) ~~name~~ had family history fastened in him. When he gets into (busuit) he throw over (sisauk) & to relatives (sisauks) chances needs consent of (noodjono)

A slave can be worked up to (busuit) by owner.
A (busuit) is not boss in sense of (tyi)

(Busuit) is hereditary, but can come from uncle. Can come from getting unexpected information. Slave can become (busuit) by introducer recognizing him as brother, & giving him one of own ancestral names. Slave meanwhile working like trad?

At one dance last winter a young fellow failed to do his part, a few old men objected, people met & objected to old men wishing to keep up old things.

In old days both Samuel & Bobby would get (kusint) dance.
Only (klun) oman can get (sésauk) dance.

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may be used
(2) - Person licensed to pick first berries would go up & down street with box on back, signal that anyone could pick berries - Before there were 1 or 2 in each village, going back to first people. Joshua has two names lying dormant. No hunter (licensee) could have this license = stx o x tomana.

Suppose ~~they~~ I ~~have~~ a child whom I wish to honour by accepting it. I make a speech to assembled (boys), give it one of my names. Family of child gets present from me

Suppose I accept two children (1) a ♂ & ♀. I give a family name, e.g. "good hunter" to boy and "berry ripener" to ♀. There is person who has license of picking first berries, thus, in their opinion, ripening them. Suppose I have given gifts & child dies. It is buried by its family, but in part it is mine. Cry-sing is called, if in summer, often postponed to winter. It is my grief. Cry-sing about names. Gifts to be bestowed on all & sundry, gifts equivalent to tears, which given tears have been shed. The ~~p~~ profits of Cry-Sing is history of name bestowed on child going back to origin. Child that child must have had such love of its name that it wanted to go back to its origin. Cry-sing lasts several days, gifts to all & sundry, but (boys) get biggest share

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(1) t'an stam. If a man gets tired of wife & wants another, he changes over,
(2) or (confusion about wives) divorce || a t'anslans
(3) On the return of 4, not on the interest offs 1.
(4) Is anyone, not own family.
(5) No scale according to rank, a poor man may get more interest than head-chief, then latter feels peeved, & gives more next time. (8)
(6) trab-bar-hsan is when poor man gives (hlim), a (hlim) gives by a proper (tyi).
(7) Accounts of all receivings at (hlims) are kept by bundles of sticks, & notched sticks.
(8) I asked particularly about this, & found that interest repaid to even (posts) not higher.
(9) Latter never refuses, perhaps 10 people may share with him, in this case they do not get name, in it is name of (hlim).
(10) If e moves up on social scale as he proposes to repay.
(11) When poor man has got enough stuff he goes to head (hlim) man, asking for permission to use ancestral name (sesaul) name & give dance. (Hlim) man appoints, witnesses, usually 3, who go to poor man's place and take out what he proposes to give, poor man being away. They state they

(children's) name (5). This sum is returned to child later on.

I can't boy + (girl) has started me off, if (girl) else it is my job to buy (girl). All kids have been started in this way help out.

The first ~~night~~ I am intending to make children dance. The children come in + dance (2) to same tune (3) together, infant in arms / parents. They stand by pile, e.g. £100. + claim to one tune. This £100 then given away. This is a special time of / by day, not + clearing with later parents

Jim Pollard gives (him), aided by 2 sisters + adopted sons. announce how much each has contributed

two in family

① ~~Usedat (chkins)~~ a (kusunt) name.

② One of (tgt) names, such as (Kahlahus). Only done if old & nobody to carry on name, then given to other child & original does not use any more. Same for father. ③

③ Name can be given without (chkun) if at death is done he gives instructions for his goods to be (thun) for boy. In this case the (chkun) is given and boy takes name at that time.

Suppose I have 2 children & go to Joshua asking him to make them dance. Telling I, of their ancestral names I want them to have. I — goes & sings men & says he wants to make my children dance. Sing men make up songs, & when Joshua stands them up they get 2 names, their own ancestral & 1 of I's ancestral, if I pays him $50 for each ways. They will be known by ours ancestral name, the other used only at his home. When I — makes my children dance, suppose father owes other people (him) money, he repays debts + interest at time of I's (his) & any residue goes in with children, does not give them other name.

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(1) Ixaiak = present - giving to own community

(2) (kusiut) name has special mask & story. (sisauk) name has clitto.

(3) at (kusiut) plaince ~~only (kusiuts) may be present. If rich can give plance for others to take.~~ all are invited. kikusiutɛk' = a (kusiut) plance when members of other tribes are invited. kusiut when only Bella Coola are present. At (kukusiutɛk) presents are given, but a father lets his son not to give too much away, save it for (klim), but returnable with interest. much the same as (klim), but (kusiut) name used.

(4) Bobby has wasp (kusiut) mask. Wasps are in heaven.

(5) Samuel " alkunlous's 4 carpenters.

(6) Matthew " 2 different thunder masks

(7) Louisa " woman's face in stages of childbirth

(8) Edward " working of cedar bark.

(9) Sampson " bee's helmet

(10) name goes back to his first ancestor